

THE REHEARSAL.

1. The *Review* Opens in the Cry of *Persecution* against me.
2. A *Promise* of something or other he says was made to the *Scotch Presbyterians*.
3. He gives me the *Lye*, and Calls that a *Forgery* which himself Confesses to be *True*, and says it Deserves the *Whipping-Post*.
4. Tho' the *General Assembly* has Decreed against *Private Baptism*, and it is Generally *Refus'd*, yet he says it is not *Refus'd*, because some give it now and then if you'll take his Word.
5. He says *Baptism* is not *Un-Necessary*, it is only *Not Necessary*!
6. He falsely Supposes that I grant *Regeneration* to be given by *Presbyterian Baptisms*.
7. He Condemns *Lay-Baptism* as *Invalid* and wou'd have such *Re-Baptiz'd* Therefore the whole Cause is Resolv'd into the *Validity* of the *Presbyterian Ordinations*.
8. His Common Flowers of *Rhetorick*. He wou'd fain have Company to the *Whipping-Post*.

SATURDAY, January 29. 1708.

(1.) *Country-man*. YOU have taken no Notice, *Master*, of the *Review*, who Chimes in with the *Observer*, and Hollows *Persecution* against you for your Arguments concerning *Baptism*. In his of the 8th. Instant Num. 123. he Clamours for *Justice* against you, and says p. 491. it is not agreeable to the *Union* that you shou'd pass *Without due Punishment*. And p. 492. That this *Justice* was Publickly Promis'd to the *SCOTS* at the time when the *Treaty* was in *Transac-tion*.

(2.) *Rehearsal*. I have desir'd to be Rid of the Company of this Spark, but I see I cannot. He will Thrust in, tho' *Experiment* is Writ upon his Face. And I must do him the Honour to Speak to him, tho' it is to bid him be Gone. But since he is come, I have a Question or two to Ask him. Therefore pray, Sir, tell me, What is it was Promis'd to the *Scots* at the *Treaty*? Were you one of the *Commissioners*? Was it Publickly promis'd, and no body knows what it is? And who did Promise it? Were you Present? And what was it was Promis'd? To make it Penal for any of the Church of *England* to Question the *Mission* and *Baptisms* of the *Presbyterians*? And did they not likewise tye the *Presbyterians* to their Good Behaviour towards the Church of *England*, and to *Episcopacy*? And have they kept it?

(3.) *Country-m*. But he says, p. 491. That you Lie. That what you say is a *Downright Forgery*, and ought to be answer'd by a *Whipping Post*.

Rehears. This is his *Breeding*, and the *Con-versation* he has been us'd to. But what is this *Lye*, this *Downright Forgery*?

Country-m. He quotes your Num. 21. (it shou'd be 24.) where you say, The *Presbyterians* think *Private Baptism* worse than *None*.

Rehears. And did I not say, That their *Practice* proves it? And he cannot Deny their *Practice*. That they will suffer their own Children to Dye without *Baptism*, rather than give them *Private Baptism*? Do's not this shew that they Prefer *No Baptism*? Why else wou'd they not give them *Private Baptism*? For the one or the other was all the Choice.

(4.) *Country-m*. He says, in Answer to you, "But that there are no *Private Baptisms* in *Scotland*, that the Ministers cannot *Bap-tise* before *Sermon* in the *Assembly*, or in *Private* out of the *Assembly*; and to affirm that they do not, is a *Notorious* *Falsity*, contriv'd in his own Brain (that is in yours, *Master*) and Vomited out with the *Over-flowing* of his *Gall* against the Church of *Scotland*."

Rehears. He's a very *Civil Gentleman*! But did I say, That there were no *Private Baptisms* in *Scotland*? Tho' I never heard of

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one that did see it among the *Presbyterians*. The *Review* says he did. But neither I nor any body that knows him will take his Word in any thing without good *Vouchers*. But suppose it to be true, what do's that signify? What if some particular *Preacher* among them sees into the *Monstrousness* of their *Doctrines*, and *Adventures* to *Practise* otherwise, he is by that a *Non-Conformist* to them in so far. And does this Absolve the *Kirk*? What does he mean then by saying, That to affirm they do not give *Private Baptism*, is a *Notorious Falsity*, a *Vomiting* and *Over-flowing* of *Gall*, &c? If some do it, yet even He dare not affirm but that *Generally* they do it not. Nay, he himself says, p. 490. It is true, the *Church of Scotland* have made *Orders* against *Private Baptisms*. He means *Acts* of their *General Assemblies*, which is the *Highest Authority* of their *Kirk*. Is it not their *Doctrine* then? And is it not their *Practise* too, tho' he should find a particular *Exception* here or there? To whom now belongs the *Falsity* and the *Forgery*, the *Vomiting* and the *Whipping Post*?

(5.) *Country-man*. He says, You, as an *unfair Adversary*, wou'd cast a mist before the Eyes of the *World* against the *Church of Scotland*, as if they rejected *Baptism* as *Un-necessary*.

Rehearsl. Why? Do they not Make it *Un-necessary*, when they say it is not *Necessary*? And if they thought it *Necessary* wou'd they refuse it to their *Infants* in *Private*, who cou'd not have it in the *Publick*? Did any body ever say it was more than *Necessary*?

Country-m. And yet he immediately after *Argues* for the *No Necessary* of it. And asks whether a *Child* that *Dyed* before he was 8 *Days* old and was not *Circumcised* was thereby out of the *Covenant*? And says, we *Read* of none *Circumcised* before the *Eighth Day*.

Rehearsl. They were not to be *Circumcised* before the *Eighth Day*. *Gen. xvii. 12*. And he that *Dyed* before was in the *Covenant*, for he had not *Broken* it. As likewise all the *Females*. For what is *Commanded* is *Sufficient*. But *Baptism* is made *Necessary* as well as *Believing*, *Mark xvi. 16*. He that *Believeth* and is *Baptized* shall be *Saved*.

(6.) *Country-m*. He goes on and says, If *Baptism* be as *Necessary* as you say it is, you lay down the most *Florid*, *Hellish*, and *Abhor'd* *Position* that ever cou'd come out of the *Mouth* of one that calls himself a *Christian*. For which he bids see your *Num. 24*. where you say, *Better Dye without Baptism* (that is, says he, as *Infer'd* from your *Num. 23*. without *Regeneration*) than have it from the *Erastian Kirk*.—So that in short (says he) *Damnation* is with you *better* than *Regeneration*, if it must come by the *Hand* of a *Presbyterian Minister*.

Rehearsl. But did I say, That *Regeneration* came by that *Baptism* which is given by a *Presbyterian Minister*? If I granted that, then sure I cou'd not find fault with their *Baptisms*. But the Reason why I grant it not is, because *Baptism* is not with them given by those *Ministers* to whom *Christ* gave the *Commission* to *Baptize*. And therefore is *Sacrilege* in those who *Usurp* it, and of *None Effect* to those who *Receive* it. It is *Stealing* the *Great Seat* of *Heaven*. Of which I told you *Num. 26*.

(7.) *Country-m*. He says, p. 491. of those *Baptis'd* by a *Porter* (that is, by any *Lay-Man*) That it is no *Baptism*, and they ought to be *Re-Baptiz'd*.

Rehearsl. Then he do's not suppose *Regeneration* given by such a *Baptism*. Now let him *Apply*, and *Answer* the three *Queries* in my *Last* concerning *Presbyterian Ordination*. Which if he *Cannot* do, nor any body else for him, then they must *Allow* their *Baptisms* to be no *Better* than of *Lay-Men* and much more *Culpable*. And then the *Review* has *Pronounc'd Sentence* against them, That their *Baptisms* are no *Baptisms*, and therefore that those who have been so *Baptis'd* ought to seek the true *Baptism* from those who have *Commission* to give it.

Country-m. And is this the *Point* which he himself has *Granted*, that same *Position* which he *Calls* the most *Horrid*, *Hellish*, and *Abhor'd* that ever came out of the *Mouth*, &c.

(8.) *Rehearsl*. These are the *Common Flowers* of his *Rhetorick* which he *Uses* instead of *Argument*! I must forgive him, he is *Us'd* to it, and cannot *Help* it!

Country-m. And at the same time he throws off all your *Arguments*, by calling them *Billinggate*, and says you ought to be *Answer'd* by the *Whipping-Post*. He wou'd fain have *Company*!

ADVERTISEMENT S.

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THE *Spirit* of *Calumny* and *Slander*, Examind, Chastis'd, and *Expos'd*, in a *Letter* to a *Malignous Libeller*. More Particularly *Address'd* to Mr. *George Ridpath*, *Newsmonger*. Containing some *Animadversions* on his *Scurrilous Pamphlets*, Publish'd by him against the *Kings*, *Parliaments*, *Laws*, *Nobility* and *Clergy of Scotland*. Together with a short account of *Presbyterian Principles* and *Consequential Practices*.